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AUTHOR Clavner, Jerry B.
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ABSTRACT

Instructors of courses in mass society, culture, and communication start out facing three types of difficulties: the historical orientation of learning, the parochialism of various disciplines, and negative intellectually elitist attitudes toward mass culture/media. Added to these problems is the fact that many instructors have little or no training in the methodology of teaching or the content of mass society, culture, and media courses. The instructional materials and media equipment that are available to instructors for such courses often present difficulties of their own, and many instructors are hampered by their lack of conversancy with the major conveyors of mass culture, that is, radio, television, and popular films. One approach to mass society, culture, and media instruction, utilized at Cuyahoga Community College (Ohio), involves a variety of activities, such as games, script reading, student audio-visual productions, old films, and field trips, as well as variations in objectives, content, and evaluation methods. During the course the major concepts of mass society are presented directly and succintly as definitions, and readings and activities are designed to provide examples and descriptions of the concept. The descriptive report provides a sample course assignment and is appended by a course outline, an explanation of "concept tests" and a sample, and a week's schedule. (AYC)

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MASS SOCIETY/CULTURE/MEDIA
AN ECLECTIC APPROACH

PITTSBURG, PA
26 APRIL 1979

JERRY B. CLAVNER, Ph.D.
CUYAHOGA COMMUNITY COLLEGE
WARRENSVILLE, OHIO 44122

JC 800 390

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Introduction

Most of us are recipients of mass media, consumers of mass culture, and passive members of mass society. Our generalized behavior and therefore our participation in the teaching/learning process is passive, criticizing and reactive. Our relative position must be acknowledged as less than objective. We must also indicate our biases. As teachers, the status of middle class in the socio-economic hierarchy affects us whether we feel we have tasted of the good life or not and whatever our theoretical (in both senses) orientation may be.

The perspective of our students may or may not be the same as ours and the thin line between teaching and preaching must be kept in mind. The language of mass society/culture/media has effected our teaching and our students' learning and this too must be considered. Once we use the term, "mass communication" we have become part of the system and are less than objective. Being basically an ethnomethodologist, I try not to make assumptions about that which I am studying. Teaching certain processes and content of mass society/culture/media makes this stance difficult. Simply be referring/calling/labeling something as mass society/culture/media, makes for certain assumptions and generalizations. One has also inserted some

very clear biases, want to or not. Further, one makes certain assumptions about the students' knowledges and attitudes directly in the teaching/learning process. It is difficult to assure that the instructor's biases, real or "alleged," do not interfere with an objective examination of that which is being studied or the evaluation of students' learnings. The liberal or pseudo-liberal elitism of the social sciences and humanities - pro-MASH, anti-Gong Show sets up a barrier against students making critical analyses of, in this case, programming. Another example, a colleague will, on occasion, take a class to a rock concert, to view, he asserts, collective behavior. By setting up that framework, students often view this aspect of mass society/culture/media with an intellectual form of tunnel vision.

One way to overcome this is through an interdisciplinary, contemporary civilizations or humanities core. Another way is curriculum expansion. Here the issue of campus politics may become significant. A third way, the route I personally took, is the so-called "Readings" course.

Tucked away in almost every catalog in almost all the liberal arts and even some of professional disciplines is a course listed as "Readings in.." Generally this course is the last

in a sequence and carries a 399, 499, etc...number. Sometimes these courses go under the guise of "topics in" or "research in...." During the 1960's it was easy to figure out what to assign students; after all, a great deal was happening and there always seemed to be two or three writers who could be topical enough to at least hold the attention of our students for the first half of the semester. More has happened in the 70's, but the quality of writing doesn't seem to have kept pace.

Those of us who saw a handwriting on the wall switched to either Toeffler's Shock or McLuhan's Message (I'm not sure which was first or which type of stroking I prefer).[1] In many respects these two books and the ideas they brought forth (again) stimulated the growth of courses in mass culture and mass media. But teaching mass culture and mass media is not the same as teaching other things. Courses were added to the curriculum, new departments were set up, but generally we continued to teach the same things and ways we have always taught.

1 The first book in the field appears to be a volume arising out of a special issue of Deadalus, Norman Jacobs, ed., Culture for the Millions?: Mass Media in Modern Society. Princeton, N.J.: D. Van Nostrand Co., 1961. The follow-up volume, Mass Culture Revisited, edited by Bernard Rosenberg and David Manning White. New York: Van Nostrand and Reinhold Co., 1971 is interesting in its own right, but the fact that Van Nostrand, the publisher, had been bought by Litton, the maker of microwave ovens, which didn't even exist when the former volume was published, is probably even more significant.

By its very nature, teaching is a historical oriented enterprise. Unless one wishes to spend his/her time creating paradigms, models or ideal types, facts - that is the past - is the stuff of which lectures are made. Yes, it's true, discussions and games and simulations (which include role playing, sociodrama etc.) may deal with the illusionary present and even more ephermeral future. But, the concepts, terms, and even behavioral objectives for which we test are basically givens. Thus, the teaching of mass society, mass culture, and mass media is made all the more difficult, whether the emphasis of the course(s) is/are to prepare as citizens who must cope with the phenonemena and processes moving around faster than the speed of sound, both literally and figuratively, or to prepare proactive change agents either as professionals working, directly or indirectly, with these phenonmens and processes. By far, the greatest stumbling block to effective teaching has been the parochialism of discplines. Psychology deals with frustration, alienation, psychoses and other personal manifestations of mass society. It may also touch on advertising. Anthropology talks about cultural change and the cultural shock of field workers. Sociology makes a big deal out of the social problems brought on by technology and urbanization. Communications

has one or two courses in Introduction to Mass Communications. Journalism, Business, History and others rarely go beyond the narrow confines of the graduate training.

There are programs within schools that approach the study of the modern phenommena on an cross-discipline even inter-disciplinary basis, but to turn around and teach it in this manner is difficult, especially for untenured faculty.

When social science has deigned to speak of mass society, mass culture and mass media, it is generally only in a negative context. Mass society is future shock, "over-technologization," pollution, urban crime, etc. Mass culture is the gauche and mediocre tangible outcomes of affluences without control, and mass media is subliminals, commercials, violence, and sex. Social Problems courses which had little or no content left after we "solved" the civil-rights, war, ecology and women problems were resurrected with mass society/culture/media as the scapegoat. With so willing an object of collective sins, we could have those priests lay their hands on mass society/culture/media and send it out into the wasteland, thereby cleansing ourselves, at least temporarily.

We in effect blamed virtually all the violence in our cities, our rush to an ecological doomsday, etc. on the T.V. which pointed out the conflict of relative deprivation and rising aspirations in our society. (It is interesting to note that

most social scientists appeared interested in fixing blame on the media. It would seem that most of them would have been much happier if the poor and deprived had never found out that the other half (including social scientists) had more.

Thus we start out with at least three strikes against us:

- The historical orientation of learning.
- The parochialism of the various disciplines.
- The negativism of a pseudo - intellectual elitism.

If that were not enough, most of us have had little or no training in either the content or methodology of teaching mass society/culture/media. Teach media with media! This is easier said than done because most of us weren't trained in its use educationally.

METHODOLOGY

For many of us our introduction to media in education was in a large lecture hall sitting with hundreds of students trying to take the notes from some lecturer on a 15 inch monitor without falling asleep. After this experience we vowed never to subject our students to that torture. For others, it was in the art history classroom, where the teacher showed us slides, or in the early days, pictures from a book, almost always out of focus-what was wrong with his eyes anyway- and told us to <u>see</u> the exquisite brush technique of Renoir.

I remember when doing my student teaching how I gave out a ditto in three colors and my master teacher admoinshed me that students wouldn't hold on to the handout, that it was better to write on the board. "What they copy they remember." Others have gotten so involved with media that they have forgotten about teaching. We even went through a period (I hope we're thru it) when teachers were being called facilitators and somehow the students were supposed to learn on their own, often with individual (not individualized) learning packages, where they often plugged into something and listened, watched, or both and were told to answer some idiotic multiple guess or truesy-falsey questions. Modulated courses often broke down the most complex topics to the most simplistic ideas (Skinner's 33 frames to explain the word manufacture). Teachers show movies to "supplement instruction" and then either repeat exactly what was on the film, not discuss, or use as a test and the content is then quickly forgotten. An additional problem is the relatively lack of entertainment value in films etc. we use in the classroom. The students see much better fare on T.V. (It's amazing how many of the films seen in the classroom are still black and white.) When we use entertaining films, etc., the <u>message</u> is often lost.

Many teachers are still apprehensive about the technological

aspects of media often to the point of believing that the machines are out to get them. Film strip, 16 mm films split, tape recorders don't record, slides don't focus, overheads smear or burn, T.V.'s have snow, and opaques burn your fingers. The books on the media in classrooms are deficient in explanation of technology, accomplishable objectives, and the relationships among the media, course content, objectives, students, and instructor.

CONTENT

To study Mass Communication (the term itself part of mass society/culture) with only occassional comments on mass society/culture is to be the blind man who is holding onto to the tail of the elephant and being told he doesn't have the whole thing-what good does it do for him? The study of one requires the study of all. A few examples: intercontinental transfers of funds for stranded tourists, the variety of programming from B.B.C. shown over P.B.S. here, Italian westerns. and travels of political office holders to media-sensitive areas of the world.

Mass society/culture/media are intertwined. Even when texts and instructors mention antecedents, correlates, background factors etc. of mass communications, much understanding is simply never gained because the picture/story is never completed. It seems best to study mass society/culture/media together

even at the risk of missing many of the nuances or detail of one or another, at least at the introductory level. By putting mass society/culture/media together, a systems (analysis) approach is facilitated, again, both in content and in instructional methodology. Model development based on

Mass Society / Mass Culture } { Mass Communication } { Mass Society / Mass Culture

or

Culture ↔ Communications ↔ Society[2]

helps the students see the "interconnectedness" of the phenommena and processes.

In order to be honest with one's students one must also raise the Marxian point that by controlling the economic product and process, capitalists also control the mental product and process. In our society more than in Marx's day, this can take the form of control of the media of mass communication.[3] Some cautions though must be observed in teaching mass society/culture/media all together. Clear definitions of the complex terms must be given to the students. A consistent theoretically pointed approach must be taken.

2 See Michael R. Real. Mass-Mediated Culture. Englewood Cliffs, N.J.: Prentice-Hall, 1977 for an alternative model.

3. Alfred G. Meyer, Marxism: The Unity Of Theory And Practice, Ann Arbor, Mich.: The University Of Michigan Press 1963) p. 20 in Anthony M. Orum, Introduction to Political Sociology (Englewood Cliffs, N.J. Prentice Hall, 1978), p. 27.

Mass Society/culture/media influences everyone; the teacher who wishes to teach about it (them) leaves him/herself vulnerable to the possibility of value judgements that are less than scientific. For instance, the teacher who watches a great deal of T.V. usually doesn't want that known. On the other hand, the teacher who doesn't watch may feel ill at ease discussing it when his students are quite conversant. As Boas advised his colleagues in Anthropology, understanding does not come from reading others' works, textbooks, critiques in journals or even U.S. News and World Report. You have to do the field work/participant observation yourself. In the case of T.V., this means more than P.B.S. and documentary specials. In the case of radio; not just Pacifica, classical, or even MOR stations. You have to go to the movies, read the rags and look at the billboards. As in the case of anthropological ethnographic fieldwork, do not take the word of the informant (even if it is your 12 year old daughter), verify your data, and be careful not to go native, we lose too many each year in the wasteland. Avoidance of negativism in teaching the mass society/culture/media is probably the other half of the coin.

THE ECLECTIC APPROACH

Let us have an defintion of eclectic. We do definitely mean using everything that is available; games/simulations, script

reading, students audio-video productions, notebooks, collages, in-basket exercises, multi-medi presentations, old films, turning out the lights and playing tapes of old radio mystery shows, field trips when feasible and "making up" as W.C. Fields or Willy Lohman. Some instructors may feel many of these are beneath them and are gimmicky and shouldn't be used. This approach may not be for them and maybe, neither should the teaching of the subject matter. The understanding and appreciation of mass society/culture/media is apparently enhanced when affective nuances are allowed to emerge. Eclecticism should also be evidenced in the objectives, content, and evaluation methods. This quarter the tests have been put on the computer and the students are encouraged to "interface" with the machines to overcome fears, apprehensions, and lack of knowledge regarding this one aspect of technology as it is part of mass society/culture/media.

Eclecticism does not obviate the instructor from having a clearly thoughtout curriculum. Objectives for the course in the cognitive, affective, and psychomotorskill areas must be organized in an effective instructional/behavioral manner. We can no longer afford the luxury of "exposing" our students to various ideas or topics. We must be able to measure their knowledges, skills, and attitudes in terms of the impact of instruction.

Ecleticism does not mean, though, using anything and everything randomly. As alluded to elsewhere (I've been guilty) there is a tendency to overkill. The concepts of mass society/culture/media are complex and a critical analysis and synthesis of the concepts generally takes time. Our insights as teachers have not come ex machina and sensation bombardment often interferes with the conceptualization process.

The general objectives for the course I teach are based on the specific objectives rather than the other way 'round. The specific behavior objectives can be externally and construct validated and students can obtain a grade based on achievement of individual objectives. Even the analysis and synthesis objectives are less complex than the general course objectives. How can I grade comprehension of the general phenomena and processes of mass society/culture/media; when I'm not sure I fully understand them?

The major set of the objectives for the course are designed so that the excelling students can demonstate high levels of cognitive process while at the same time allowing the average students the opportunity to develop and not penalizing the weaker students.

The major concepts of mass society/culture/media are presented directly and succinctly as definitions; reading material and discussions in class are designed to give the students

descriptions and examples of the concepts. The concepts are presented in a Weberian ideal-type configuration and the students are additionally referred to the various dictionaries of the social sciences, the International Encyclopedia of the Social Sciences, as well as primary and secondary source material in a variety of areas. Examples of the students' own occupations or career interest areas are used to illustrate the concepts. Thantology and its attendant careers comes to mind as an example that touches many concepts, life experiences, and career involvements.

COURSE ORGANIZATION

The class I teach is a three credit quarter course. Days it meets 1½ hours, two times a week, and evenings for three hours, one evening a week. The three hours are divided into the following segments approximately.

1. 15 minutes set aside at the beginning of each three hour session for students initiated questions. Procedural questions are dealt with first. Current events are related to the content of the course. Specific issues that are examples of the concepts to be discussed are introduced but reserved for the concept discussion.
2. The students are than referred directly to the concepts. Each concept is broken up into its constituent

terms; definitions are elicited from the students, supplemented by those of the instructor. Each concept is illustrated with an audio-visual, game, exercise, or action supplement.

3. Readings are dealt with separately, but used to describe the concepts.

The outline attached describes some of the details of the course, but more important is the affective approach which probably can best be illustrated with several examples from "successful and unsuccessful" activities.

First, the unsuccessful; a field trip to Amish country to illustrate folk society. Even though the area is within 23 miles of the central city and the local paper or T.V. does a "special" at least once a year, the students had no hooks on which to hang the experience. Also, even with many students having had the Humanities or Art History courses, there does not seem to be any transfer of learning at or with various art experiences. I have tried the Dali Museum, Cleveland Museum of Art, even our own campus art show and various commercially prepared slide-tape packages to illustrate the folk/popular/mass/elite continuum -- all to little avail.

The successful; once a quarter I ask the students to dress up.

Even among the evening students this turns out to be an exciting class. The students are requested to observe interactions initiated by others in school and elsewhere. In class we discuss how they feel, why they dress the way they do under different circumstances, the uniforms of various occupations and non-occupations, how attitudes are inter-effected by dress and the relative acuteness of awareness under different dress circumstances. Another, the students, using parts of a simulation, Fifties, are asked to identify certain personalities of the fifties and their impact on today. Invariably, because of the age spread in the class, we are brought into a discussion of generation gap and communications gaps.[4] For the next class session they are required to bring in something "Fifties," e.g., Kukla, Fran and Ollie puppets, I Like Ike buttons, etc. We then can compare then with now and discuss the purposes of nostalgia and cycles of interests.

But by far the subject that I have found to be the most successful in terms of having the students demonstrate their understanding of the interconnectedness of mass society/culture/media is FASHION.

4 William Lacey. Fifties. Lakeside, California: Interact Co., 1977.

The general assignment below allows students to describe, analyze and synthesize according to their interests and abilities.

FASHION ASSIGNMENT

1.1 What is fashion? It is not just clothes.

1.2 What makes something fashionable?

2.1 Explain fashion at the various levels of society

- a. individual
- b. organizational
- c. systemic

2.2 Explain fashion as a function of the subsystems of society.

- a. economic/technologic
- b. environmental
- c. population
- c. social
  - 1. social class
  - 2. social structure

2.3 Is fashion more an indicator of socio-cultural change or of maintenance of the status quo? Explain.

3.1 What aspects of fashion are a function of

- a. mass media
- b. mass culture
- c. mass society

3.2 Is fashion a universal?

4.1 How has fashion itself changed?

4.2 What would happen if we did away with fashion? How?

While students usually pick the fashion of dress (the bias of the instructor), automobile, office furniture, popular music, economic theory, social activism, body build, management styles, smells, vacations, and number of children have all been topics explored by the students. The students are encouraged to supplement their written reports with illustrations. The assignments show a great deal of creativity and insight.

A sampling of student responses to various questions in the assignment:

> Fashion, then, is a phenomenon which characterizes a society in this way: in an endless series of waxings and wanings, one trend in dress, sport, music or whatever, is replaced by a new trend which is doomed to be replaced at its very inception.
>
> Fashion involves the desire inherent in most people to rebel against established custom, which explains why fashions are constantly being replaced, to wit, as soon as fashion as a fashion has become established and well-accepted, it is time to break away and to seek new and d different fashions.
>
> The individual desires to be different from (sic) his contemporaries and yet at the same time to be like them. It is within this paradoxical framework that fashion operates. It permits man to break with the present styles... without appearing to be eccentric, since most other people are probably switching their allegiance to the same new styles. Fashion reflects important events. With the coming of WWII, patriotism was popularized, heroism and valor were reflected with medals and ribbons.

In a competitively oriented society, what could be more appropriate than a symbol of achievement and success, or coming of age to enter the world of competition.

Changes in fashion in the past ten years have been dramatic.... The almost complete change in moral concepts, the acceptance of open sex...has been the greatest influence on fashion change in the last decade.... Instant replays make for instant change.

The teaching/learning process is significantly enhanced when teacher and student are required to broaden their horizons. Hopefully, too, the teaching/learning more clearly reflects the reality of mass society/culture/media.

SUMMARY

In this paper I have tried to give an overview of how one introductory course in mass society/culture/media is taught at one school. An attempt has been made to explain the rationale for an integrative approach. The limitations of institutional life has been hastily sketched. For those teaching in full-blown American, popular, or mass studies programs, this approach may seem simplistic. The question I would ask, though, is not does your program touch all the bases, but does it have the power to drive home the runs and how many are left on base?

RESOURCES

As I have indicated, I feel that the resources need to be improved. The resource that I have utilized the most is the classroom interaction and the feedback from my students. I thank them.

Jacobs, Norman., ed. Culture for the Millions?: Mass Media in Modern Society. Princeton, N.J.: D. Van Nostrand Co., 1961.

Lacey, William. Fifties. Lakeside, California: Interact Co., 1977.

Orum, Anthony M. Introduction to Political Sociology. Englewood Cliffs, N.J.: Prentice-Hall, 1978.

Real, Michael R. Mass-Mediated Culture. Englewood Cliffs, N.J.: Prentice-Hall, 1977.

Rosenberg, Bernard and David Manning White, eds. Mass Culture Revisited. New York: Van Nostrand and Reinhold Co., 1971.

MASS SOCIETY, MASS CULTURE, MASS COMMUNICATION

Social Science 105
Spring, 1979
M, W 9:00-10:30
M 7:35-10:30

Dr. Jerry Clavner
Office 205
Ext. 226

The third course in the Social Science sequence is meant to be an integrative learning experience. We study human behavior in depth in a mass society with a mass oriented culture encouraged (and maybe even forced on us) by the mass communication media. We will look at how the media effects us and how we influence the media.

Tentative Outline

I. Introduction: Objectives and requirements

II. Mass Society

- A. Population
- B. Urbanization
- C. Technological Society
- D. Social Stratification

III. Mass Culture

- A. Traits, Variations, Universals
- B. Deviations
- C. Values, Norms, and beliefs
- D. Fads, fashions, and crowds

IV. Mass Communications

- A. History: Individual vs. mass
- B. Systems
- C. Verbal
- D. Written
- E. Electronic

Requirements

1. There are three specific "at-home" assignments:

   A. MASS SOCIETY: A statistical or survey study of an element of mass society. Due

   B. MASS CULTURE: A descriptive study of social change in one of the areas outlined. Due

   C. MASS MEDIA: Pick <u>two</u> examples of <u>two</u> <u>different</u> mass media (newspaper, T.V., radio, magazines, outdoor advertisements, matchbook covers, etc.) Compare and contrast the manner in which they deal with or present a specific element or aspect of mass society or mass culture. Due

All work is to be individually prepared within a Social Science framework and having a proper bibliographic form. Illustrations are welcome supplements. Late assignmensts and make- up tests will be downgraded.

2. There will be in-class work testing your use of social science concepts in whcih you will be asked to define and describe concepts and give examples rrom the readings and discussions.

Students will take tests or do the assignment in all three areas.

TEXTS: Inciardi, James D. and Harvey A. Siegal, ed. Emerging Social Issues. N.Y.: Praeger, 1975

Real, Michael R. Mass Mediated Culture. Englewood Cliffs, N.J: Prentice-Hall, 1977

Additional materials on reserve in the library as indicated.

It would be best to read the contents of the Inciardi in the following order:

INTRODUCTION: and #1	----------	1st week
#6	----------	2nd week
#2	----------	3rd week
#5	----------	4th week
#4	----------	5th week
#7	----------	6th week
	----------	7th week

Mass Mediated Culture should be read front to back starting with the 4th week.

SOCIAL SCIENCE 105
Spring: 1979
M,W 9:00-10:30
M 7:35-10:30

Dr. J. Clavner
Office 205
Ext. 226

MASS SOCIETY CONCEPT TEST #1

Define, describe and give examples of the following concepts. The two/three terms combined, compared, contrasted and related to mass society make up the concept.

ANSWER TWO

1. Gemienschaft/Gesellschaft
2. Urbanism/Urbanization
3. Technological/Industrial
4. Centrifical/Centripetal
5. Large Scale/Mass
6. Status/Contract
7. Anonymous/Anomic/Alienated

Be prepare to discuss critically the readings in the text.

ANSWER ONE

1. What will we do about population in the future and what will it do to us?

2. What are the advantages and disadvantages of technocracy?

3. What aspects of Consciousness III remain as part of the culture? Why?

MASS CULTURE CONCEPT TEST #2

Define, describe, and give examples of the following concepts. The two/three terms combined, compared, contrasted and related to mass culture make up the concept.

ANSWER TWO:

1. Elitism/Democratization/Vulgarization

2. Inherent Value/Value of Possession

3. Fashion/Fad/Craze

4. Intellectual/Sensual

5. Elite/Proletarian/Lumpenproletarian

6. Universal Appeal/Lowest Common Denominator

ANSWER TWO:

1. Why do we prefer to elect rich people?

2. Why do we refer to the United States as America?

3. What does our admiring of the criminal who gets away say about Mass Culture?

4. Do we really maintain our individualism in mass culture? How? Why?

MASS COMMUNICATION MEDIA CONCEPT TEST #3

Define, describe, and give examples of allterms in the concept. Show how they are related to each other and to mass communication media.

ANSWER TWO:

1. Proactive/Reactive
2. Investigation/Reporting
3. Vanguard/Reflective
4. Concerned/Dispassionate
5. Subjective/Objective
6. Conscience/Mirror
7. Public/Private

ANSWER TWO:

1. Mass Media is sold to seduce, shock, sell, symbolize and stratify. How?

2. Do media mirror, respond to, intensify or lead mass society/culture?

3. What policies and programs based on social sciences are now used by the media?

4. Differentiate between freedom of the press, freedom of speech, and free enterprise in the media?

5. If we didn't have the media, how would our social world be different? Why?

CUYAHOGA COMMUNITY COLLEGE

WE USE WORDS IN A FUNNY WAY

Two of the most important elements in the social sciences are its terms and concepts. Terminology is the language, the tools of the social sciences. Misused, without proper definition and explanation, terms become jargon.

Concepts on the other hand are the general idea tested and true or untested and not necessarily, true. While terms can be defined, i.e., given different words in the same language, it is concepts that can be combined, described, and for which examples can be given. It is also concepts which can be analyzed in a scientific manner and are therefore generalizeable.

People think in terms of concepts about things that they observe and experience, and then they express these concepts through language. Concepts and generalized ideas about people, objects, and processes that are related to one another. Concepts are abstractions, ways of classifying things that are similar.

Social science concepts are generalizations made about human interaction. For example, conflict is a concept that we all understand; it refers to a particular kind of behavior among a number of people. It may refer to a fistfight between two men who want to dance with the same woman; it may refer to "silent treatment" one marriage partner gives the other when a large portion of the paycheck has been spent in one way; or it may refer to guerilla warfare practiced by a group against another group that has control of a nation's government. We know about conflict because we have experienced it ourselves, we have observed it amont others, we have thought about it on occasion, and are therefore able to generalize about it.

Concepts are learned and are continually altered in our minds as we obtain additional information. The child who believes that all chairs are made of wood adds another dimension to his concept of chair when he discovers that some chairs are upholstered and covered with fabric.

Social scientists are concepts based on their terminology. But these concepts often have precise meanings that differ considerably from the layman's meaning. It is therefore essential for a student of social science to become acquainted with these concepts. When dealing with social science concepts, however, the student should be aware that they are generalized abstractions, instead of being concrete and real.

By way of example, let us take the automobile. One can define it until doomsday for someone from the Australian bush country who has never experienced it, but the concept will never get thru. The images and thoughts related to the concept of automobile are multiple and comples.

More related to our interests, society as a term can be defined as association, companionship and extended interaction. Society as a concept involves sexual reproduction, definite territory, relative independence, a comprehensive culture and persistence overtime.

CONCEPT TESTS

The idea of concept is to help the student learn the proper terminology in the field and to give him/her experience in the usage of these terms in conceptual discussion and writing. Many people know some of the terms of the social sciences, but more often than not they use them in a manner that not only is slightly different than the way they should be used, but as a result inhibit clear communication.

In these concept tests, you will be asked to define, describe and give examples of the concepts. Usually the concepts will have multiple terms linked with a slash (/) mark. The terms together form a concept. To properly answer the concept, you will be asked to define, describe and give examples of each of the terms individually and then show how the terms are related and how they form a concept. The example below is offered simply for form, not for correctness of response.

1. Objectivity/Subjectivity:

Objectivity in Social Science is the ability to approach the study of human behavior on a value-free basis, and to make observations and conclusions from such observation without bias or prejudice.

Subjectivity is the process of making observations and subsequent conclusions from which the observer is not totally detached. In this approach, the conclusions made are somewhat colored by personal opinions and feelings, and is no longer value-free.

There is extensive conflict as to whether an observer should be completely value-free in his observation and conclusions in the study of human behavior. In this type of study, objectivity may not yield the truth as it is impossible to see all aspects of any type of behavior surrounding itself. As a result, the observer will have a better understanding of such behaviors as they become more natural to him, thus causing him to lose his objectivity in his conclusions. It is also debated whether an observer can make his conclusion on a value-free basis under any circumstances.

For example, an observer using objectivity would be apart from the group he is to study. His mere presence may cause behavior that is not normal to the particular group studied. However, if he integrates himself into the group, he will begin to identify with the particular behavior, this making his conclusions more subjective. However, he has learned more about particular behaviors by being a part of them, and sees them from a realistic point of view.

Social Science 105

WEEKLY OUTLINE Dr. J. Clavner

The following is tentative and P.E.P. students should check with the instructor at frequent intervals during regularly scheduled P.E.P. conference hours for any changes.

WEEK OF		
APRIL 2-9	Introduction: Social Change again? Gemeinschaft/Gesellschaft Large Scale/Mass Status/Contract	
APRIL 9-16	Technology and the Individual: Do not fold/spindle/mutilate. Technological/Industrial Anonymous/Anomic/Alienated	
APRIL 16-23	Man and Society: Contradition or Accommodation Centrifical/Centripetal Urbanism/Urbanization	TEST PAPER
APRIL 30- MAY 7	Culture and culture: Who's got the culture? Elite/Proletarian/Lumpenproletarian Elitism/Democratization/Vulgarization	
MAY 7-14	VALUES: Beauty is in the grasp of the holder Intellectual/Sensual Inherent Value/Value of Possession Universal Appeal/Lowest Common Denominator	
MAY 14-21	Fashion: What you see may be made by Frederick's Fashion/Fad/Craze	TEST PAPER
MAY 21-30	Communicate: The least you can do is shut up! Subjective/Objective Conscience/Mirror Public/Private	
MAY 30- JUNE 4	The Press: oppressive or fits into print Investigation/Reporting Proactive/Reactive	
JUNE 4-11	TV and Radio: Image/Imagination? Vanguard/Reflective Concerned/Dispassionate	TEST PAPER

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